THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*For I command all men, both in the east, and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them: for out of the books which shall be written I will judge the world, every man according to their works, according to that which is written.*"—II NEPHI 29: 11.

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HOW THE GOSPEL CAME TO GREECE.

BY ELDER J. WILFORD BOOTH, PRESIDENT OF THE TURKISH MISSION.

(*Continued from page 117.*)

ANOTHER letter of interest in the development of the work in Greece is the following from the office of the First Presidency, and dated at Salt Lake City, Utah, April 6th, 1905. It is addressed to Mr. Rigas Pofantis, Kaningos Square, Athens, Greece, and says:

"Your kind letter of March 10th is received. The spirit of it is pleasing to the brethren here, and they hope that ere long you will have the opportunity of meeting with some of our Elders, and of hearing them teach the truths of the Gospel in plainness. We have also written to Elder Joseph W. Booth, laboring now in Aintab, Syria, asking him to send some Elder to you at the first opportunity. Praying the Lord to bless and strengthen you, that you may understand the truth, I remain,

Yours most respectfully,

GEORGE REYNOLDS, Secretary."

On May 4th, 1905, a note from Elder Reynolds enclosing the letter to them from Rigas Pofantis was received in Aintab by Elder Booth, who, leaving there May 17th, received a copy of a letter from Mr. Pofantis forwarded by Elder Vance in Aintab to him at Marache, asking that some one be sent to Athens to baptize the believers there. The request was very earnest.

In answer to this, the following letter was written to Mr. Rigas Pofantis by Elder Booth, from Marache, Turkey, May 22, 1905:

"Dear Brother—Your letter asking us to come to Athens has been received in Aintab, and I am just informed of the same. Myself and wife are now on our way to visit some Saints in the north, about two hundred and fifty miles from here, and we shall be gone several months. We hope to visit you as soon as possible. Perhaps in the fall or winter, as soon as we can get there. We shall pray for you and your companions, that the Lord will bless you all with increasing faith and light, and we trust you will live righteous lives so that all needful blessings may come to you.

"We know the Gospel is true, and the Church of Christ is on the earth now in its simple, yet complete form, and that all the gifts and blessings enjoyed by the ancient Saints are with us in our Church to-day.

"My address for the next two months will be Sivas, Asia Minor, Turkey. We shall be glad to hear from you any time, and to answer your letters."

Another note forming a link in the chain of events was received in Athens the same day as the foregoing (June 18), written from Aintab, Syria, by Elder Vance, under date of May 26, 1905:

"Dear Brother—Your favor of May the 6th at hand. We are indeed pleased to note the interest you are taking in the glorious Gospel that has been revealed to earth in these last days for the salvation of honest souls. I forwarded the contents of your letter to President Booth of this mission, and in answer he told me to write you; also he, I think, has answered you by now. President Booth will come to Athens, or send some one as soon as convenient. We shall be glad to hear from you at any time. I pray the Lord to bless you all."

The interest in the work was not all limited to the East. In an interesting letter from President Heber J. Grant of the European mission, (including Turkey in Asia), dated Zurich, Switzerland, June 16, 1905, addressed to President J. Wilford Booth, Sivas, Asia Minor, Turkey, he says:

"I do not very well see how you can spare one of your Elders to go to Athens just at present, but whenever you can do so, the request of the First Presidency should be complied with. Of course I would rather see you go than any of the Elders, if you can arrange to do so."

Four days after the foregoing sentences were penned the following sincere and earnest, though somewhat unrhetorical epistle was sent to Aintab:

"Athens 7/20 June [Greek and common date] 1905. Dear Brother Booth—I come to salute you and the sister—your wife—and Brother Vance in the east, and the folks of the living God, which the Lord, the Shepherd and Guide of ourselves and you, deliver unto you. The Lord bless His people in Utah, and protect all of us and you from the devices of evil Babylon the Great; and may He strengthen His holy people unto holiness; which holiness is a fortress against all attacks of the evil one. I thank our Father in that He chose to show to me the signs of His presence on earth. His is the gift, Amen.

"I trust He will incline your heart that we may see you in Athens with your esteemed wife, next September, because my sister, Andromache N. Malavetis is somewhat disposed to illness, and is afraid of the cold water.

By post you will receive leaflet No 1. I will send others if desired. 'Love the Lord all His Saints.'

RIGAS POFANTIS."

The leaflet was the first tract of "Rays of Living Light," by Charles W. Penrose, which the energetic convert had had translated into Greek, and published at his own expense.

That the work was not stopped with No 1, is shown from Elder Vance's reply of July 29th, in which he acknowledges the receipt of "the tracts which you sent and those which you sent later" (Nos. 2 and 3).

The insertion of the following very interesting letter will not fail in making our sketch more complete, as it justly claims a share in the great work in this part of the Lord's vineyard. The letter was written from Zurich, Hoschgasse 68, July 14, 1905, and addressed to Mr. Rigas Pofantis, Athens, Greece:

"Dear friend—We have received the copies of the "Rays of Living Light" you had the kindness to send us, and we hope that the translation into Greek you have made of the same will do much good in spreading a knowledge of the restoration of the Gospel in these the latter days among your people.

"May the Lord bless you for the zeal you display in the spread of truth.

"I have often wondered how you came to hear of the Latter-day Saints and their work, as so far, none of the Elders have been in Greece. You must have had an experience quite out of the common. As we publish a bi-monthly paper here, I would like to have a little description of all this, that is, if you see fit to write us a short account. You could write it in either French or English, as we could easily make a translation of it. At any rate, write me your ideas and intentions regarding this matter. As none less than Saint Paul himself was the first missionary under the dispensation of the meridian of times to spread the Gospel in Athens, it will be of more than common interest and importance to know how the Gospel came to be known and preached in the historical capital of old Greece in these the last days. With best wishes for your success, and praying the Lord to bless you, I remain,

Very sincerely, your brother,

SERGE F. BALLIF."

There were two thousand of these tracts published—one thousand of No. 1, five hundred of No. 2, and five hundred of No. 3, and many were distributed among the people. Samples were sent to Liverpool and their receipt was acknowledged personally by President Grant, who pleasantly confessed that "They are indeed Greek to us, we comprehend them not."

In connection with the publication of these three tracts was the announcement on a small sheet that there were twelve of this series of leaflets, and in due time they also would be published, and it advertised the sale of the twelve tracts for two drakma, about one shilling and fourpence. A somewhat prophetic letter written by Nicholas Malavetis in 1901, and laid away by himself, was found several months after his death, and that with another small declaration by Mr. Pofantis was also printed; but these are of minor importance, as the zeal of the authors is overdone, and their dreams are told as open visions, and their inspirations magnified unto actual revelations.

The next step in the development of the work we get from the MILLENNIAL

STAR of August 24, 1905, page 541. It is but one sentence taken from a letter by Elder Booth, under date of Zara, Sivas Vilayet, (Turkey), July 25, 1905. He says:

"When we leave here, our program of dates will be as follows, Sivas, August 20; Tokat, August 27; Samsoun, September 3 or perhaps one week later; Constantinople, till October 1; Athens during October, and from there back to Aleppo. I have decided for several reasons that we will go to Athens and attend personally to the call there from the new converts."

Again from the same source under date of August 8, 1905, we find in the STAR of September 21, 1905, the following: "Since writing you I have received a letter from Athens, Greece, signed by Rigas Pofantis, urging me to come and baptize them. He has also sent us a tract, 'Rays of Living Light' No. 1, which he has had translated into Greek, and says he has more translations ready; so the way seems to be opening up for some work in that land, and we will not delay our stay here beyond our previously stated time if we can prevent it."

President Grant replying to one of these letters, from Liverpool, September 14, 1905, said: "Yours of July 25th was very interesting to me." . . . I am glad you are going to Athens."

The time was drawing near, and the missionaries, for whom a few humble believers were waiting, were coming closer to the city, which in its spiritual darkness little dreamed of the light that was soon to shine, as once it did, arising like a star at midnight, from the rocky summit of *Areios Pagus*, (Mars Hill). The Gospel of the Lord Jesus Christ was soon to be brought and accepted once more in the new Athens.

The converts waited and often met to talk of their beliefs and hopes, but the time was passed with eager longing for more knowledge of the Gospel. While they waited they were made glad by the receipt of a letter from Elder Booth, who wrote them as follows from Constantinople, Turkey, September 18, 1905, addressed to Rigas Pofantis, Athens, Greece:

"My Dear Brother—Your favor of June 20th reached me several weeks ago, while we were in Asia Minor. My wife and I have had a very nice time during the last two or three months. I baptized four more persons while we were in Zara.

"We hope to be with you soon if we can get through with our work here, which will take till the last of the month; so we expect to be in Athens soon after the first of October. Will you kindly send me a few tracts which you have translated and published in the Greek language, only five or six of each kind.

"Now we pray the Lord to bless you and all who are with you in your good work. May His Holy Spirit be with you to guide you in the true light. I know that the Gospel of the Lord Jesus Christ has been restored to the earth again, and that this glorious work will roll on and fill the earth with its effulgent rays, preparing the people for the coming of the Savior which is near at hand. . . ."

The reply is self explanatory:

"Athens, September 23, 1905.

"My Dear Brother—We have received your letter of September 18th, and have been very glad to see that the Lord has [been] pleased to open the door that we may see you in Athens. We are full of joy to hear that the Spirit of the Lord gives grace to His people to believe His eternal Gospel. . . . I wish to know the day when you will arrive at Piraeus in order to come and receive you; but if this is not easy, I will give notice of my address to the Hotel Hermis."

"I have sent you by the post ten parcels of my translations. May God be with you.

Very sincerely yours,
RIGAS POFANTIS."

[TO BE CONTINUED.]

JOSEPH SMITH AS A PROPHET.

BY ELDER JAMES H. ANDERSON, OF SALT LAKE CITY, UTAH.

WHO is it that, day by day and year by year, bears positive and unfaltering witness to all that Joseph Smith was called of God? Let us examine facts of recent history, and if we can, determine therefrom.

1. Eighty-two years ago, when he was a boy under eighteen years of age, Joseph Smith predicted, as information given him by an angel from heaven, that his own "name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people."

To-day, no man's name is more universally "had for good and evil"—none other is so thoroughly and continuously "both good and evil spoken of among all people." We all are witnesses of the fulfillment, with scrupulous exactitude, of this prophecy.

2. Joseph Smith also predicted that the knowledge contained in the Book of Mormon (that was six years before the book was published) would "go to every nation and kindred and tongue and people under the whole heaven."

How could he know such a future for that record, except by the spirit of prophecy? The knowledge contained in the Book of Mormon has gone to every civilized nation, and to many of the uncivilized tribes; in fact, it has gone to every nation "under the whole heaven," thus demonstrating Joseph Smith's prophetic power.

3. Joseph Smith stated that he and others, by authority from God, would "begin to proclaim the Gospel and baptize by water, and after that they shall have power to give the Holy Ghost by the laying on of hands. Then will persecution rage more and more."

"No truer description of what followed after Joseph Smith organized the Church of Jesus Christ of Latter-day Saints in 1830 could be written to-day than this prophecy, made more than six years prior to the organization of the Church.

4. Regarding that Church, Joseph Smith also declared: "It will increase the more it is opposed, and spread farther and farther."

How completely this prophecy also is fulfilled in the growth and advancement of the Church against the bitter and persistent opposition it has had to meet!

5. Subsequent to the Church being organized, Joseph Smith announced that he had received certain "keys" by which "the hearts of the children shall turn to their fathers." This related to work by the living for their dead ancestors—a new and strange doctrine then, yet not unscriptural.

The direct fulfillment of the prediction thus uttered is evidenced by the great amount of genealogical research in recent years, and the vast work for the dead performed by the Latter-day Saints in their temples. Only the spirit of prophecy could foretell these things three-quarters of a century in advance of the fulfillment which we now witness.

6. In 1832 Joseph Smith predicted that a great war would occur in the United States, "beginning at the rebellion in South Carolina"; that "the Southern States shall be divided against the Northern States," and call on other nations, even the nation of Great Britain," for assistance.

The accuracy of the prophecy is beyond dispute, in view of well known events that occurred nearly a third of a century later.

7. In 1836 Joseph Smith announced, as part of the work to be accomplished through his people, "The gathering of Israel from the four parts of the earth."

The manner in which this "gathering" is being accomplished from about five years after the prediction was made up to the present time, has been truly marvelous.

8. In 1843 Joseph Smith told Judge Stephen A. Douglas that he, Douglas, would aspire to be President of the United States, and warned him that if he raised "his hand or his voice against the Latter-day Saints," he would "never be President," but would "feel the weight of the hand of the Almighty upon him," and would live to see and know that Joseph told the truth.

Judge Douglas raised his voice against the Latter-day Saints in 1857; he was nominated for the Presidency in 1860; his friends looked upon his election as certain; the whole country recognized his bright prospects. But in face of all that, Joseph Smith's prophecy was fulfilled. Abraham Lincoln was elected. Apostle Orson Hyde called Mr. Douglas's attention in November, 1860, to the fulfillment of the prediction, closing his letter thus: "Now Judge, what think you about Joseph Smith and Mormonism?" In June, 1861, Judge Douglas died in disappointment and grief.

9. In the Book of Mormon, for the promulgation of which Joseph Smith is held responsible among men, it is predicted concerning the United States, (II Nephi x: 12), "I [the Lord] will fortify this land against all other nations."

The remarkable force and accuracy of this prophecy are evident to all who are familiar with the history of the United States. Especially is this the case in the later events, such as the Spanish-American war of 1898, when the "European concert" was rendered futile in its opposition to the United States, through Great Britain's marked and even surprising display of friendliness toward "this land;" and further, in connection with the delicate situations which the United States has occupied regarding China, Japan, the eastern situation, and also in European disputes with South American states, when nothing short of providential circumstances kept the United States of America

out of trouble, and really made it the means of averting great international wars. Truly, the Lord has fortified "this land against all other nations" in every way, as predicted in the Book of Mormon, which prophecy was given to the world through Joseph Smith.

10. In 1842 Joseph Smith prophesied that the Latter-day Saints would "become a mighty people in the Rocky Mountains."

Even at that date, and under circumstances of that time, we can surmise an intention to lead the Mormon people to the Rocky Mountains; but only by the spirit of prophecy could Joseph Smith know they would become a "mighty people" as we see them to-day, occupying the valleys of the Rocky Mountains for fifteen hundred miles or more—from Canada on the north into Old Mexico on the south.

Necessarily, in this brief statement there is reference to but few of the great number of well known instances proving that the "spirit of prophecy" attended Joseph Smith throughout his whole career; but even these few are conclusive evidence, in their accuracy, variety, and uniformity.

The angel informs the beloved disciple John, in Revelation xix: 10, that "the testimony of Jesus is the spirit of prophecy." Facing this declaration, we cannot escape the fact that, by giving to Joseph Smith the spirit of prophecy, the Lord has placed before the world His own testimony that Joseph Smith is His prophet.

The question then is: "Who says Joseph Smith was a Prophet?" and the unavoidable answer is: "Christ Jesus the Lord, by His own testimony, the spirit of prophecy."

Who shall withstand this witness of God Himself, by His beloved Son? Not one.

A Problem of Conduct.—The *British Weekly* has a column which it terms "What to Do," wherein readers are asked to solve puzzling "Problems of Conduct." One of the recent questions was as follows:

"Mrs. Smith is largely interested in politics. The Smiths know Mr. Bede, the Liberal candidate for their borough. One evening Mrs. Smith persuades her husband to take her to a meeting at which Mr. Bede is to speak. Mr. Smith is dead tired after a long day in town, does not take much interest in politics, and sleeps throughout the meeting. At the end Mr. Bede comes up shakes hands, and says, 'Now, Smith, I want your candid opinion of my speech. Did I say too much?' What should Mr. Smith say?"

Some of the answers were as follows:

"Mr. Smith should reply: 'Not a single word in my hearing.'"

> "The heights by great men reached and kept,
> Where not attained by sudden (!) flight;
> But they, while their companions slept,
> Were toiling upward in the night."

Another reply was:

"Not a word too much, Mr. Bede; in fact, I could have enjoyed a still longer speech. On some points our opinions may differ, but in the main I was thoroughly overcome by your arguments."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 1, 1906.

EDITORIAL.

THE FALL OF ADAM AND THE ATONEMENT OF CHRIST.

THE fall of our first parents, the atonement of Christ, and the free agency of man are subjects so closely related to each other that one cannot be intelligently treated without the others; and it is because the truth on all these points has not been duly considered that there has arisen so much misunderstanding regarding what is termed by many Christian teachers the "original sin," which sin, it is claimed, was brought into the world by our first parents and has descended unto all mankind as a heritage, not only as the result of transgression, but also of guilt; that is, every child born into this world shares in the guilt which the first parents of the race brought upon themselves in the Garden of Eden.

Alexander Cruden in his Bible concordance presents this doctrine in the following manner:

"God created one man in the beginning, from whom all others derive their being, . . . and as the whole race of mankind was virtually in Adam's loins, so it was presumed to give virtual consent to what he did; when he broke, all suffered shipwreck that were contained in him as their natural original. He was the moral principal of mankind. In the first treaty between God and man, Adam was considered, not as a single person, but as the representative of a nation, and contracted for all his descendants by ordinary generation: his person was the fountain of theirs, and his will the representation of theirs. From hence his vast progeny became a party in the covenant, and had a title to the benefits contained in it upon his obedience, and was liable to the curse upon his violation of it." In support of these views Romans v: 19 is quoted; also II Cor. v: 14.

Dr. Cruden further says, "The Scripture proves in many places that the sin of Adam was communicated to all his posterity, and that it has infected and corrupted it"; and passages such as Eph. ii: 3, and David's exclamation in Psalms li: 5, are quoted to prove his statements. Also, "Adam by his disobedience, and yielding to the temptation of Satan, has made us all guilty in the eyes of God."

When reading such expressions as the foregoing, one is led to exclaim: Wherein, in such a philosophy is there found room for the agency of man? Such reasoning destroys the individuality of man, and takes away from him any moral responsibility. His personal identity is also gone.

But man is an individual, separate and distinct from all and every other individual. The spiritual man existed before Adam took upon himself mortality in the Garden of Eden. He had his agency in that pre-existent life, even as he does in this. He may choose to do the right, and be blessed; or he may choose evil, and suffer the consequences. How then is it possible for one man to lay guilt upon another, or how could a Creator Who is perfect in justice and mercy consider all guilty because of the deeds of one? "Sin is the transgression of the law," said John, and Peter evidently agreed with him, for he declared that "where no law is, there is no transgression." A law was given to Adam and Eve which they broke. They only were guilty. They paid the penalty for their transgression, but they were not the only ones who suffered from the *effects* of that transgression.

And this brings us to a point where a distinction must be made between punishment for the committing of sin, and suffering from the results of sin. Adam was punished for his sin, but all his posterity has suffered because of it. Because Adam ate of the forbidden fruit, mortality, with all its attendant ills came into the world. When a person is ill, a first cause may be traced to that which took place in Eden thousands of years ago, but that illness is not a punishment for what there took place. This leads to another question: Why did God permit something to happen right at the beginning of the race that would bring suffering upon all, even down to the last generation?

This opens up a very extended theme, which can only be briefly touched upon here. However, let us ask, what are the uses of suffering? The child places its hand on a hot lamp, and there is an experience of pain which is not pleasant. The child has learned not to touch a hot lamp, learned it also in a way more thoroughly than he could have done by a hundred tellings. A person eats a food which is not good for his body. The resultant pain teaches him not to partake again. Sin is committed, and the awful results which follow are seen. Thus is taught the necessity of shunning sin. So then, who shall say that some suffering is not absolutely necessary in this stage of our existence as progressive beings to teach us certain lessons and to develop certain traits of character that we could not obtain in any other way. It was said even of Christ that he was made perfect through suffering.

Pain and suffering, then, seem to be necessary elements in the school of mortality, yet these elements would have been absent had not Adam brought them here; neither would there have been many of the opposites so necessary for the perfecting of the free agents for whom this earth was made. Perfect joy cannot be without a knowledge of sorrow. Truth must have error to throw it into relief. Without shade as well as light, the landscape of life would be a meaningless uniformity. Everything has its contrast, and it is by the law of comparisons that we learn.

Following the fall of Adam came thorns and thistles to infest the ground, and man was compelled to eat bread by the sweat of his face. Someone has stated that every time he pulled a weed from his garden, he was being punished for Adam's sin; but the idea that work is a curse is now never advanced. As in the moral world, so in the physical. If every obstacle were removed, the incentive to effort would be gone. To loll about lazily, basking in God's sunshine, doing nothing, encountering no hindrances, and meeting and solving

no problems, may be some people's idea of a perfect paradise, but it is not the heaven of live, active men and women. We appreciate a thing in proportion to the price we pay for it. Bread earned by the sweat of the face is the sweetest ever eaten.

Let us cheerfully admit, then, that God did not make a mistake when He permitted our first parents to transgress a law by which mortality came into this world. The effect of the Fall was exactly as God intended it should be—to make a testing ground for His children to prove them and "to see if they will do all things whatsoever the Lord their God shall command them."

The result of Adam's transgression was that he became mortal. Mortality is subject to death. His children were also mortal, and they inherited death from the parent. In this death, the body goes back to the earth from whence it came, and the spirit "returns unto God who gave it." This, also, seems to be a necessary ordeal for God's children; but this condition of separation of the spirit and body is not to be final. A body of flesh and bone is not an encumbrance to be gladly gotten rid of, but a permanent and glorious addition to the progressive being. It, therefore, is necessary that there be a reuniting of body and spirit, and this is brought about through the resurrection. Man, in and of himself has no power over death, and so One was sent from the courts of glory Who had this power. He came to do for man what man could not do for himself, and to do this He took upon Himself a body of flesh and bone, like unto His brethren, passed through like experiences, and then suffered death on the cross. He atoned for the sin of Adam. He, being sinless, could pay the price and satisfy the demands of law not only broken by Adam, but by every one of his sinful children. He "bought us with a price." He paid the debt, and the scales of eternal justice balanced once more.

With the power which the Father had given Him, Christ broke the bands of death, and arose from the dead. He opened the door, never more to be closed until every soul born into this world has passed through it.

"As in Adam all die, even so in Christ shall all be made alive."

But not only was life brought back, but everything else that was lost by Adam was restored by Christ, and man, as far as guiltiness is concerned, was placed exactly on the plane he occupied before the Fall. If Adam's sin was imputed to the race for unrighteousness, Christ's righteousness is likewise imputed to all men. One is equal to the other. If the offence abounded, as Paul says, "Grace did much more abound." If "by one man's disobedience many were made sinners, so by the obedience of one many be made righteous"; also "as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto the justification of life" If, as Dr. Cruden puts it, Adam represented the race, then Christ also represents the race, and as far as that which came through Adam to the world is concerned, all actual responsibility was removed from his children. In this the time element does not enter, for this plan of redemption was laid before Adam came, and Christ was the "Lamb slain from the foundation of the world."

Referring once more to what is called "original sin," a question something like this is often asked: If we are not punished for Adam's sin, why are

so many born to misfortune and suffering? This question is not easy to answer, because God, our Father, has not taken us into complete confidence regarding His plans and His purposes with us. It may not be wise that we should know, or it may be beyond our capacity to know, even as a little child cannot know the whys and wherefores of what is arranged for him by his parents.

As has been stated in previous paragraphs suffering and misfortune are no doubt necessary corrective experiences.

But this we know, that God is just—"God will not be mocked—as we sow, so shall we reap," which law surely holds good not only in this life, but from eternity to eternity. As we expect the future life to be a sequence of this, so this life is a result of the previous one. In that pre-existent state we had our agency to choose, and no doubt some were more faithful than others. Conditions in this life, then, may be also all that they who enter them are worthy of or are capable of receiving. A very suggestive incident on this point is where the disciples of Jesus, seeing a man who had been blind from his birth, asked the Master, "Who did sin, this man or his parents, that he was born blind?" Had there been no possible chance for the man to sin before he was born, there would have been no sense in their question.

The atonement of Christ places man, as far as his innocence or guilt is concerned, in the same condition which he was before the Fall. He is not burdened with another's sins, but he stands forth a free agent to choose and decide and do for himself. His individual responsibility begins only when, arriving at an age of accountability, he comes in contact with the forces of good and evil, light and darkness, and aligns himself with one side or another. If he chooses the right, then will he follow the Lord of light and life, and will accept His plan of salvation; and by such a course he may receive a remission of his individual sins and be placed on the way to eternal life and glory.

N. A.

President Grant returned from the Netherlands on the 26th, where he visited the conferences of the mission. He was very much delighted with the people, and the conditions which he found.

The Publishing department announces that hymn books are now ready for distribution. Since the issue of the catalogue recently, arrangements have been perfected whereby the price of the book has been reduced, and those in cloth binding may be had for one shilling instead of one and threepence. The better bindings will also be slightly reduced in price. The new edition is well gotten up, and we believe it will prove satisfactory to the Saints.

Arrivals.—The following missionaries arrived at Liverpool, February 26, 1906, per s.s. Cymric: For Great Britain—William E. Eccles, Edward H. Chambers, Ogden; Gilbert D. Weaver, Whitney; Henry H. Walters, Frank L. Walters, Salt Lake City; Ezra T. Benson, Woods Cross. For Scandinavia—Alfred Hansen, Salt Lake City; Lawrence C. Wall, Lyman, Wyoming. For Switzerland and Germany—Owen Nebeker, Willard; Charles T. S.

Parsons, Salt Lake City. For the Netherlands—George P. Trayner, Salt Lake City. For Turkey—Joseph F. Thorup, Salt Lake City.

Appointments.—The Elders who arrived for the British mission February 26, 1906, are appointed to labor in the following conferences: Gilbert D. Weaver, Leeds; Ezra T. Benson, London; Henry H. Walters, Liverpool; Frank L. Walters, Nottingham; Edward H. Chambers, Manchester; William E. Eccles, Scottish.

Elder Edgar E. Hill is appointed to preside over the Irish conference; Elder Anthon E. Anderson to preside over the Nottingham conference; Elder Miles L. Jones to preside over the London conference.

Releases.—The following Elders are honorably released to return home March 8th, 1906, per s.s. *Cymric*: Benjamin Willmore, Birmingham; Edward A. Cottrell and John Albert Booth, London; George D. Reeder, Manchester; Warren W. McCarty, Scottish; President Aaron Call, and Elder George W. Wright, Nottingham.

Release and Departure.—President Jesse W. Hoopes of the London conference was honorably released February 26, and returned home per s.s. *Baltic*, February 28, 1906.

Transfer.—Elder Clifford E. Young of the Liverpool conference is transferred to the Swiss and German mission.

FROM THE MISSION FIELD.

Baptisms in Various Places.—The Elders report two baptisms at the Radford Baths, Nottingham, on February 10th. On February 24th two converts were baptized at Cheltenham; and one baptism is reported recently from Cambridge, Norwich conference. The brethren write encouragingly of their work in the fields where these baptisms have occurred.

The Work in London.—Elder Wilford A. Beesley writes from London, as follows:

"The light of the Gospel has found its way into the home of another family of London's many millions, and five were baptized into the Church of Jesus Christ of Latter-day Saints on Sunday, February 25, 1906. The ordinance was performed by Elders Cottrell and Jarvis at the Tibberton Square Baths, Essex Road.

"A Priesthood meeting of the Elders of the conference, and a district meeting of the three London branches were also held on the same day, President Heber J. Grant being in attendance. A spiritual feast was partaken of by all. President Jesse W. Hoopes who is about to return home was made the recipient of a handsome walking stick by the Elders of the conference.

"The seasons open-air meetings in London were commenced on the evening of February 26, 1906, with a fine large crowd in attendance."

SUNDAY SCHOOL LESSONS FOR THEOLOGICAL DEPARTMENT.

Lesson for March 11, 1906.

Supplementary reading: The articles on the "Atonement" in the *Improvement Era* for January and February, this year.

7. The Atonement.

1. The atoning sacrifice. Lev. 17: 11; Matt. 20: 28; Luke 22: 19, 20; John 3: 14-16; 10: 11; 12: 32; Acts 20: 28; Eph. 1: 7; 5: 2; Heb. 2: 9; 9: 12-23, 28; I Peter 1: 18, 19; Rev. 1: 1-7; 5: 9; 7: 14; 12: 11; 13: 8; I Nephi 12: 11; II Nephi 9: 21, 22; Alma 34: 13-16; Helaman 5: 9; Ether 12: 33.

2. Christ a sacrifice for sin. Isaiah 53: 6-12; Gal. 1: 4; Heb. 9: 26, 28; I Peter 3: 18; I John 4: 10.

3. Christ redeems mankind from sin. Isaiah 53: 11, 12; Matt. 1: 21; John 1: 29; Rom. 3: 24, 25; 5: 16; 11: 26; I Cor. 1: 30; II Cor. 5: 18-21; Eph. 1: 7; Col. 1: 14; I Tim. 1: 15; Titus 2: 14; Heb 9: 28; 10: 16, 17; I Peter 2: 24; I John 1: 7-9; 2: 2; Rev. 1: 5; Alma 11: 32-37; Helaman 5: 10.

4. Christ overcomes death. I Cor. 15: 26; II Tim. 1: 10; Heb. 2: 14; Rev. 20: 13, 14; 21: 4.

THE "ARRANGED CONVERSION."

Princess Ena's change of faith preparatory to her marriage with the King of Spain is causing considerable comment in the English press. Some leading Protestants are criticising the proceedings severely, while some Catholics say that the conversion of the Princess to the Romish church is genuine.

A writer in *The Times* says:

"The Royal lover is the King of the most intensely Catholic country in Europe, whose Catholic Government used, not so very long ago, to burn Protestants and Jews by the hundreds, and whose ecclesiastical guides at all events, are of course prepared to defend such proceedings. But this King is quite ready, with the full consent, so far as we can see, of his religious guardians, to marry, and to place on his throne, as the most influential lady in his kingdom, a Princess who, if arch-bishops and bishops and English priests are good for anything, must have been imbued with the soundest Protestantism.

"It is not that the lady has been convinced, after earnest and anxious struggles, that the faith of her uncle, her family, and her country is false, and that the Pope, to whom she must submit, is the real Vicar of Christ on earth Not the least. It can be merely that faith is of no importance, a mere article in her trousseau, 'which fits her loosely, like an easy glove.' The King of Spain, on the other hand, will be quite content if she will only wear the dress of the Spanish faith, and give him her hand in a Spanish glove. Meanwhile, Bishops, Nonconformists, and Cardinals are alike silent and acquiescent.

Such is the contrast. On the one side faith is treated as a thing to wreck a party, a Parliament, and a country about. On the other, it is a costume, to be worn like one of the historic dresses in the masque recently presented to the Lord Mayor in this city."

Some have found fault with the clergy for not protesting against this "Conversion by order," whereupon the Bishop of London publishes the following:

"I, therefore, think it right to state publicly that such protests have been made by those who felt that it was their responsible duty to do so. They have been made not at all against an alliance with a friendly and honorable nation, nor against any genuine and convinced acceptance of the tenets of the Roman Catholic Church, but what seemed to be the possibility of a 'conversion by order,' (if I may use this phrase) from one faith to another. I have no knowledge whether such 'conversion by order' is really contemplated, and we may be quite certain that no such order will come from this side of the Channel; but it seems to me that, if such 'conversion by order' were really carried out, and if it were generally supposed that no sort of responsible protest had been made, the public conscience would be considerably mystified and even lowered in its ideas of right and wrong."

The *Christian Age* expresses the following opinion:

"The Church of Rome has poor reason to be proud of such conversions. We thought conversions were due to the Spirit of God acting upon the responsive souls of men, but it seems that some conversions are machine-made in royal palaces and ecclesiastical courts. We should have just the same comment to make if the change were from Roman Catholicism to Protestantism."

CURRENT COMMENT.

Deserve an Impartial Hearing.

THE *West Kent Advertiser* for February 10, 1906, contains the following fair mention of the Latter-day Saints' literature and work:

"'The Mormons,' from their headquarters in Europe, Holly Road, Liverpool, have now for sixty-eight long years issued their able and suggestive weekly, the MILLENNIAL STAR, and interesting and weighty pamphlets at popular prices. In studying that remarkable people, who for two generations have been such a problem in America, it is best first of all to study their own issues. While they teach polygamy, they teach much beside, and they deserve an impartial hearing."

A London Fog.

SIX thousand tons of coal, it is said, are in suspension in the London atmosphere every day during the winter months—enough to encourage any fog; and two million chimneys, all burning soft coal, are throwing off incessant volumes of smut-laden smoke. These are the things that scientific people talk about when they try to explain fogs. And then they go on to tell us that fogs are expensive; that they cost London five millions a year; that a single day's fog causes the metropolis to consume enough gas and electricity

in excess of her ordinary requirements to supply a town of 50,000 population for twelve months; and that fogs leave behind them a deposit of six tons to the square mile.

A Match-seller who had Danced with the King.

"A VERY curious case of reverse in fortunes has been noticed by a Boston journal," says the *Liverpool Post and Mercury*. "In the town of Atlanta there died a few weeks ago an old woman who had earned her livelihood by selling matches on the steps of one of the public buildings. After her death, it was discovered that she had lived for many years in poverty of the direst kind, but among her papers were evidences that she was descended from a family by name Randolph, and that her father had been a Senator of the United States. It seems that when she was twenty years of age she was invited to a ball in Washington in honor of the visit of Prince Edward of Wales, now King of England. More than that, owing to the exalted position held by her father, she was one of the young ladies chosen to dance with the royal guest, and she actually danced with the present King of England. When she had spoken of this incident, her friends put it down as the ravings of old age, but now they see that the poor old woman spoke the simple truth.

Egyptian Incubators.

MR. W. E. CURTIS, in his description of Egypt, tells how the ancient Egyptians had artificial incubators, which again suggests the question whether or not there is anything new under the sun. He says:

"In any of the native villages along the Nile you can find home-made incubators constructed of sun-dried bricks, the same that the Children of Israel used to make; and the straw they didn't have to work with is scattered upon the mud floors. There is no thermometer to register the heat; there is no tablet upon which dates can be kept, but the Egyptian places the eggs upon the straw, makes a fire of dried manure in the furnace, and by the sensitiveness of his brown hand regulates the heat, until the shells are broken and the little chicks emerge from their cloisters into the wide, wicked world. With this rude arrangement the average number of chickens produced is even larger than from the highly-polished modern inventions for the same purpose that are run with kerosene oil. This has been going on there from the beginning of the world. Nobody knows when it started, and it is fair to assume that Moses, and Potiphar's wife, and other Egyptians we are acquainted with ate spring chickens raised in incubators."

What the "Mormons" Have Done for Canada.

A MOVEMENT has been started in the Western States of America to have Americans see their own magnificent country and grand scenery before going to Europe for sight-seeing. A "See America First" convention was recently held in Salt Lake City, to which delegates from many states came. One of these was Mr. A. B. Calder, general agent of the passenger department of the Canadian Pacific railway. Speaking about the Latter-day Saints and what they have done for Canada, he said:

"I want to tell you right now that the 'Mormons' we have in the Alberta district are among the best we have on the system. They are thrifty and law-abiding people in all respects.

"It was the 'Mormons' who first gave us an object lesson in the work of irrigation. So successful have they been that the Canadian Pacific is now spending $2,000,000 in irrigation works east of Calgary and Namaka, Shepherd, and south of the railroad tracts. Natural gas has also been developed in that section, and Americans are pouring in fast. To-day the Canadian Pacific is developing the country and selling lands at from $12 to $16 an acre that were worth practically nothing some time ago.

"We owe lots to the 'Mormons,' and they are teaching some of the newcomers the successful way to farm. We want the Americans and we are out after them."

"THE STEADY WORKER."

A third stanza to the poem printed in the STAR for January 4, 1906.

And so when Squire Pettigrew was chosen by the Lord
To labor in a wider field to spread the Gospel word,
These principles he took with him, and deemed it quite absurd
A single day to stop at home from tracting.
The winter day was just the time to catch the folks at home,
The summer day, when hearts are gay, 'twas then *they* bid him come.
So be it sun, or be it snow, you'd ever see him roam
The honest hearted back to God attracting.

Karachi, India. HENRY J. LILLEY.

DIED.

HARWOOD.—At Shibley, December 13, 1905, George Harwood, aged 61 years. He eaves a wife and eight children, three of whom are in Zion.

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